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## CONTENTS:

FIRST PAGE.—Gems of Thought; Some Strange Instances of Mysterious Disappearances.

SECOND PAGE.—Psychic Phenomena; Only a Dog, but he Saved his Mistress from Death; What is Said of Psychic Phenomena; Advertisements, etc.

THIRD PAGE.—"Eona's Legacy to the Wide, Wide World,"—Excerpts and Comments, by Horatio Arthur; Ministering Angels Manifest their Presence at Sea; Eight Rules by which Developing Circles Should be Governed; Professional Cards, etc.

FOURTH PAGE.—(Editorial) Editorial Fragments; English Tyranny; The Work of Christianizing the Chinese; Unspiritual Spiritualism; Evolution; But Fair (Fare); Not Reciprocated; A Short Journey; Editorial Notes. Circle of Harmony; St. George's Hall; Monthly Sociable; Progressive Spiritualists; St. Andrew's Hall, etc.

FIFTH PAGE.—Cassadaga, New York; Metropolitan Temple; Fraternity Hall, Oakland; Summerland; Mrs. Meyer in Denver; Splints; by Ella L. Merriam; Passed On; Honor to Whom Honor is Due; Advertisements; Professional Cards; Publications, etc.

SIXTH PAGE.—Some Strange Instances of Mysterious Disappearances—continued; Why Tennyson is Great; Publications, etc.

SEVENTH PAGE.—Personality and Individuality—A Theosophical Distinction, by Allen Griffiths, F. T. S.; Advertisements, etc.

EIGHTH PAGE.—(Poetry) God; The Old Wife; Preferences and Treasures; Back from a Two Year's Sentence. Our Question Department; Advertisements, etc.

## GEMS OF THOUGHT.

Our life is the ante-room of the palace where our true treasures lie.

Our hasty actions disclose as nothing else does our habitual feelings.

The only rock foundation for virtue is knowledge.—Robert Dale Owen.

Temptations are a file which rub off much of the rust of self-confidence.

There is always a suspicion of hypocrisy about people who are too good.—*Alexandria Gazette.*

Doctrines are of use only as they are practised; men may go to perdition with their hands full of truth.

So live that your life shall ever give evidence that you are ruled by reason and in the possession of sober mind.

Look within. Within is the fountain of good; and it will ever bubble up, if thou wilt ever dig.—*Marcus Antonius.*

If students would read less and think more, there would be a larger number of really great men in our community.

Man is the imprisoned monarch, who is bound with fetters; he himself holds the key of the prison, he alone can unlock the fetters.

A man's heart gets cold if he does not keep it warm by living in it, and a censorious man is one who ordinarily lives out of his own heart.

When the tongue is the weapon, a man may strike where he cannot reach, and a word shall do execution both farther and deeper than the mightiest blow.—*South.*

The avaricious man is like the barren, sandy ground of the desert, which sucks in all the rain and dews with greediness, but yields no fruitful herbs or plants for the benefit of others.—*Zeno.*

No one can tell where the warmth and radiance that a generous heart casts around it stops. He might as well attempt to measure a sunbeam or mark the place where it falls.—*Greenwell.*

Truth is the bond of union and the basis of human happiness; without this virtue there is no reliance upon language, no confidence in friendship, no security in promises and oaths.—*Jeremy Collier.*

He who sits and looks on the palpitating world, and feels his heart swell in him large enough to hold all men within it, is near his great Creator's standard, though he dwell outside the pale of churches, and knows not a feast-day from a fast-day, or a line of Scripture, even.—*Ella Wheeler Wilcox.*

That we poor mortals, who can but raise our heads some six feet from the earth, towards the firmament of stars can nevertheless raise ourselves into the inner celestial world on which the material universe floats, like foam on a river of that pure water; in the inner world we can hear the music of the eternities, can learn the full richness of the celestial powers that surround us; and perceive the complementary parts of all that seems broken and futile and fragmentary on earth.

## SOME STRANGE INSTANCES OF MYSTERIOUS DISAPPEARANCES.

The following strange stories appeared in the *Chicago Times* about a year ago:

One morning in July, 1854, a planter named Williamson, living six miles from Selma, Alabama, was sitting, with his wife and a child, on the veranda of his dwelling. Immediately in front of the house was a lawn, perhaps fifty yards in extent, between the house and the "turnpike," or, as it was called, the "pike." Beyond this road lay a close-cropped pasture of some ten acres, perfectly level and without a tree, rock or any natural or artificial object anywhere on its surface. At the time, there was not even a domestic animal in the whole field. In another field, beyond the pasture, a dozen slaves were at work in charge of an overseer.

Throwing away the stump of a cigar, Mr. Williamson rose, saying, "I forgot to tell Andrew about those horses." Andrew was the overseer.

Williamson strolled leisurely down the gravel walk, plucking a flower as he went, passed across the road and into the pasture, pausing a moment as he closed the gate leading into it, to greet a passing neighbor, Mr. Arnold Wren, who lived on the adjoining plantation. Mr. Wren was in an open barouche with his son James, a lad of thirteen. When he had driven some two hundred yards from the point of meeting, Mr. Wren said to his son, "I forgot to tell Mr. Williamson about those horses."

Mr. Wren had sold Mr. Williamson some horses, which were to have been sent for that day, but for some reason, not remembered, it would be inconvenient to deliver them until the morrow. The coachman was directed to drive back, and, as the vehicle turned, Mr. Williamson was seen by all three, walking leisurely across the pasture. At that moment one of the coach horses stumbled and came near falling. It had no more than fairly recovered itself when James Wren cried, "Why, father, what has become of Mr. Williamson?"

It is not the purpose of this narrative to answer that question.

Mr. Wren's account of the matter, given under oath in the course of legal proceedings relating to the Williamson estate, is as follows:

"My son's exclamation caused me to look toward the spot where I had seen the deceased (*sic*) an instant before, but he was not there, nor was he anywhere visible. I cannot say that, at the moment, I was greatly startled, not realizing the gravity of the occurrence, though I thought it singular. My son, however, was much astonished, and kept repeating his question in different forms until we arrived at the gate. My black boy Sam was similarly affected, even in a greater degree, but I reckon more by my son's manner than by anything he had himself observed. [This part of the testimony was stricken out.] As we got out of the carriage at the gate of the field, and while Sam was hanging (*sic*) the team to the fence, Mrs. Williamson, with her child in her arms and followed by several servants, came running down the walk in great excitement, crying, 'He is gone, he is gone! O God! what an awful thing!' and many other such exclamations which I do not distinctly recollect. I got from them the impression that they related to something more than the mere disappearance of her husband, even if that had occurred before her eyes. Her manner was wild, but not more so, I think, than was natural under the circumstances. I have no reason to think she had at that time lost her mind. I have never since seen nor heard from Mr. Williamson."

This testimony was, as might have been expected, corroborated in almost every particular by the only other eye-witness (if that is a proper term), the lad James. Mrs. Williamson had lost her reason, and the servants were, of course, not competent to testify. The boy James Wren had declared at first that he saw the disappearance, but there is nothing of this in his testimony given in court. None of the hands working in the field to which Williamson was going had seen him at all, and the most rigorous search of the entire plantation and adjoining country failed to afford a clue. The most monstrous and grotesque fictions, originating with the blacks, were current in that part of the State for many years, and probably are to

this day; but what has been here related is all that is certainly known of the matter. The courts decided that Williamson was dead, and his estate was distributed according to law.

James Burne Worson was a shoemaker who lived in Leamington, Warwickshire, England. He had a little shop in one of the little by-ways leading off the road to Warwick. In his humble sphere he was esteemed an honest man, although like many of his class in English towns he was somewhat addicted to drink. When in liquor he would make foolish wagers. On one of these too frequent occasions he was boasting of his prowess as a pedestrian athlete, and the outcome was a match against nature. For a stake of one sovereign he undertook to run all the way to Coventry and back, a distance of something more than forty miles. This was on the 3d day of September in 1873. He set out at once, the man with whom he had made the bet—whose name is not recorded—accompanied by Burham Wise, a linen-draper, and Natterville Briggs, a photographer, I think, following in a light cart or wagon.

For several miles Worson went on very well, at an easy gait, without apparent fatigue, for he had really great powers of endurance and was not sufficiently intoxicated to enfeeble them. The three men in the wagon kept a short distance in the rear, giving him occasional friendly "chaff" or encouragement, as the spirit moved them. Suddenly—in the very middle of the roadway, not a dozen yards from them and with their eyes full upon him—the man seemed to stumble, pitched headlong forward, uttered a terrible cry and vanished. He did not fall to the earth—he vanished before touching it. No trace of him was ever afterward discovered.

After remaining at and about the spot with aimless irresolution the three dumdounded men returned to Leamington, told their story and were promptly taken into custody, pending an inquiry. But they were of good standing, had always been considered truthful, were entirely sober, and nothing ever transpired to discredit their sworn account of their extraordinary adventure, concerning the truth of which, nevertheless, public opinion was divided, throughout the United Kingdom. If they had something to conceal, their choice of means is certainly one of the most amazing ever made by sane human beings.

The family of Christian Ashmore consisted of his wife, his mother, two grown daughters and a son of sixteen years. They lived in Troy, N. Y., were well-to-do, respectable people, and had many friends, some of whom reading these lines will doubtless learn for the first time the extraordinary fate of the young man. From Troy the Ashmores moved in 1871 or '72 to Richmond, Ind., and a year or two later to the vicinity of Quincy, Ill., where Mr. Ashmore bought a farm and lived on it. At some little distance from the farmhouse is a spring with a constant flow of clear, cold water, whence the family derived its supply for domestic use at all seasons.

On the evening of the 9th of November in 1878, at about 9 o'clock, young Charles Ashmore left the family circle about the hearth, took a tin bucket and started toward the spring. As he did not return the family became uneasy, and, going to the door by which he had left, his father called repeatedly without receiving an answer. He then lighted a lantern, and, with the eldest daughter, Martha, who insisted on accompanying him, went in search. A light snow had fallen, obliterating the path, but making the young man's trail very conspicuous; each footprint was plainly defined. After going a little more than half-way—perhaps seventy-five yards—the father, who was in advance, halted, and, elevating his lantern, stood peering intently into the darkness ahead. "What is the matter, father?" the girl asked.

This was the matter: the trail of the young man had abruptly ended, and all beyond was smooth, unbroken snow. The last footprints were as conspicuous as any in the line; the very nail-marks were distinctly visible on close inspection. Mr. Ashmore looked upward, shading his eyes with his hat held between them and the lantern. The stars were shining; there was not a cloud in the sky; he was denied the explanation which had suggested itself,

doubtful as it would have been—a snow-fall with a limit so plainly defined. Taking a wide circuit round the ultimate tracks, so as to leave them undisturbed for further examination by others, the man proceeded to the spring, the girl following, weak and terrified. Neither had spoken a word of what they had observed. The spring was covered with ice, hours old.

Returning to the house they noted the appearance of the snow on both sides of the trail its entire length. No tracks led away from it. The morning light showed nothing more. Smooth, spotless, absolutely unbroken, the shallow snow lay everywhere.

Four days later the grief-stricken mother herself went to the spring for water. She came back and related that in passing the spot where the footprints had ended, she had heard the voice of her son, and had been eagerly calling to him, wandering about the place, as she had fancied the voice to be now in one direction, then in another, until she was exhausted with fatigue and emotion. Questioned as to what the voice had said she was unable to say, yet averred that the words were perfectly distinct. In a moment the entire family was at the place, but nothing was heard, and the voice was believed to be a hallucination caused by the mother's great anxiety and her disordered nerves. But for months afterward, at irregular intervals of several days, the voice was heard by the various members of the family and by others. All declared it unmistakably the voice of Charles Ashmore—all were agreed that it seemed to come from a great distance, faintly yet with perfect distinctness of articulation. Yet none could determine its direction nor repeat its words. The intervals of silence grew longer and longer, the voice fainter and fainter, and by midsummer it was heard no more.

Broken in health, spirit and mind, Mr. Ashmore, with his aged mother and his still unmarried daughters, lives on the farm. The place has an uncanny reputation and has fallen somewhat into decay. If any one knows the fate of Charles Ashmore it is probably his mother. She is dead.

After reading the foregoing, another correspondent of the *Tribune* furnished the following:

The story seems so improbable that I would never dream of writing it, mainly through a disinclination of being regarded as a lunatic, but for the fact that others had met with an equally strange experience.

One night I was walking along Dearborn street, Chicago, when I noticed a young man walking just ahead.

It was nearly midnight, and the thoroughfare was almost deserted on that block where the figure lingered. Its appearance attracted my attention because of its irresolute motion. It paused and looked up dimly-lighted stairways, and hesitated at street corners, as if uncertain whether to turn or go on.

A man lost in the wilderness could not have run more uncertain of direction.

I soon overtook the figure, and not far from a street lamp it turned in a frightened way as my tread neared it. The face which suddenly confronted me, and was as suddenly turned away, was the face of a haggard, careworn young man, stamped with unrest and hunger.

Chicago is filled with such faces, and I walked on a few steps, when the face presently began to seem familiar to me.

This impression grew upon me so strongly that I lessened my speed to think over it, and finally turned back that I might see the walker near a street lamp once more. When I saw him fairly face to face I recognized him at once as an old schoolmate, whom I had known a few years before at Montclair, N. J.

He said that after I had passed him he had recognized me, and was on the point of speaking, but he felt so utterly poverty stricken that his pride had prevented him for weeks from hunting up any of his old acquaintances, many of whom he knew lived in the city.

We were not long finding a restaurant, where he enjoyed the first real meal he had eaten in many days. Here he told me of the misfortunes which had befallen his family. His father had been comparatively rich in Montclair until he became impoverished by a series of disastrous litigations. Sickness and death trod on the

heels of poverty, and all that was left of the family was George Brewster, the young man who sat opposite me at the restaurant table. He was literally alone in the world and wholly unacquainted with it.

I invited him to share my room with me on Halstead street, and we repaired thither immediately. On reaching it he expressed himself as literally worn out with tramping the streets in search of employment, and undressing went to bed.

I had some letters to write which should go in the morning's mail, and I fell to work upon them. As I was writing there was a knock at the door, and Mr. Fitzhugh Selby, who was a close friend of mine and who roomed in the same house, came in. He also had some letters to get off, and came in to borrow some postage stamps and chat awhile.

My back was turned toward the bed as I sat at the table. I explained that I had found an old friend, whom I had invited to share my room, and as I spoke I motioned with my thumb over my shoulder.

Selby glanced at Brewster, whose breathing indicated that he was asleep, and then sat down at the table opposite me.

The breathing of the sleeper grew heavier and more regular as he drifted into a deep slumber.

Gradually the breathing ceased altogether, and this made me uneasy.

I stopped writing and Selby stopped talking, and then there was a silence in the room. There came no sound from the bed, and we could hear our watches tick.

Suddenly Selby rose up, and, as he looked over my shoulder, there was an expression of absolute horror on his countenance. He walked hastily over to the bed, and as I turned he threw back the clothes—the bed was empty.

We stood staring in each other's faces speechless with astonishment. "I saw him here a few moments ago," said Selby.

We tore the bed to pieces, cast sheets and comforters in every direction, and dragged the mattress to the floor. Brewster had absolutely vanished from sight. We searched every nook and corner of the room over and over again.

Brewster's seedy clothes were as he had left them on the chair, and his empty shoes rested on the floor near the foot of the bed. But the material form of Brewster had vanished utterly.

In searching through the bedclothes we found the undershirt that he had worn when he retired.

It was still perceptibly warm from contact with his body. After an hour's endeavor to probe the mystery we did up Brewster's clothes in a bundle, and I, not caring to occupy the spot which had so lately swallowed up Brewster, accepted an invitation from Selby to share his bed.

Next afternoon we again visited the room where the mysterious disappearance had taken place. The landlady had been there and made the bed as usual. As we entered the room she walked along the hall and followed us in. Her face wore a puzzled look and we waited to hear her speak.

"There's something queer here," she said.

"What's that?"

"Somebody breathing here all the time."

We paused and listened, and all could hear the regular breathing of some one in the apartment.

"After I made the bed I heard the breathing this morning," continued the landlady.

We told her our story, but she did not believe it, yet, as we stood and listened to the regular respirations of the unseen sleeper, it was plain to see that she was half inclined to do. There the breathing stopped, and she said she guessed it was some one in the next room, after all.

That day we settled with her for the rent, and sought lodgings elsewhere. A few months afterwards the poor woman was committed to the asylum as insane. The Commissioners who investigated her case did not consider it in any way peculiar. Her hallucination was that she heard some one breathing about her night and day. This kept her from sleeping, and in a few weeks she died. She was a widow lady named Hurlbut. The number of the street I have forgotten.

Fitzhugh Selby is still living in Milwaukee, and will corroborate the statement made in this article in every particular.

Continued on Sixth Page.



## Psychic Phenomena.

EDITOR OF GOLDEN GATE:

The report of the New York investigating committee on the phenomena, through Mrs. E. R. Wells, is before me, and reads thus: "First, That materialization is true. Second, When a spirit form is out, it is not always the medium. Third, That spirit forms can and do materialize. Fourth, That matter can be passed through matter. Fifth, Spirits can and do move ponderable matter. Sixth, That clothing, drapery, and other articles can be materialized and produced at materializing seances. Seventh, That Mrs. Wells is a genuine medium."

The above report we believe, has never yet been disputed as to its correctness. It was the result of a careful and ardent investigation of six well educated and honest men, seekers for truth, after three months labor in sittings twice a week with Mrs. Wells. In their seven articles, they say, "First, materialization is true." Thousands have come to this same conclusion, and yet, can give no reason for their belief, only from what they witness by observation at seances. They say it must be true. This committee say, "When a form is out, it is not always the medium," implying by this, that it may sometimes be the medium in transfiguration, which is known to be true. They say, "Spirit forms can and do materialize" in the light. This is true, for the writer has seen them materialize and dematerialize in the light. They say, (meaning ponderable) "Matter can be passed through matter, and that spirits can move ponderable matter."

Remarks.—By an extension of the laws of affinity, spirits are able to decompose and recombine many substances; are able to suspend the force of cohesion in the body of the medium so that the particles of the body will for a time dissipate; but when they withdraw that suspension, the elements fly back into their former positions, and exact relations to each other. It is by this law that spirits are able to remove ponderable bodies from one place to another. They set free the particles and transpose the spirit of the body to the place desired, and the scattered elements rush to their former positions with unerring certainty at the very moment that spirits withdraw the suspension of the force. It is by this law that spirits take a medium from one apartment to another through a wire partition, as I have seen in some report I think, of Mrs. Wells.

When the force of cohesion in the medium's body is suspended, the spirit is carried through the wire partition of the cabinet. If persons look into the cabinet at this moment, they will see no medium in either apartment. But when spirits withdraw that suspension of force, and the particles rush to their positions, the medium can then be seen in her new apartment.

The committee say in their report, "that Mrs. Wells is a genuine medium" for materializations, and "that clothing, drapery and other articles can be materialized and produced." I can give credit for all those assertions as to Mrs. Wells, as I have had experience with that wonderful medium. I can go further, and say that spirits can dematerialize flowers taken from green-houses, transport them through solid walls and distribute them to a room full of sitters.

At Mrs. Thayer's seance in Boston, in the winter of '74, at the parlors of Mrs. Julia Carpenter, Mrs. Thayer was taken into a room first and her clothing all removed to see if there could be any flowers about her person. The sitters numbered about twenty-five persons at a long extension table. The doors were all locked and keys held by sitters trusty. On darkening the room, flowers were thrown to every sitter; each had different ones. It was a cold night in February, and the flowers had green leaves, and cold as ice, having dirt on their roots. Two clairvoyants, ladies, were present, and said they saw the flowers come through the wall (no doubt the spirit of each). How could they come, only as they were dematerialized in the open air first, and materialized in the room after?

At Mr. Wm. Eddy's seances, two cabinet spirits always used to materialize in the cabinet, and come out into the room. These were Mrs. Eaton, who died in western New York some thirty or forty years ago, and the Indian maiden Honto. My experience in Mr. Eddy's seances, consisted of about twenty of these, attending as musician. Beginning in Vermont, my native State, where himself and brother (Horatio), were also born close under the Green mountains, I was with the brothers and their sister, Mrs. Thornton, at several seances when they first went into the field. Mrs. Eaton was always the first to show herself and talk in common chat; she would give us a history of her family if asked, and of her religion when on earth, when asked to dance, by saying she "never learned to dance when here," for she was a "hard-shelled Baptist." The next spirit who followed was generally "Honto" dressed in the most gorgeous costume; her crown was superb, with stars of golden spangles; she would dance with elegance of step and pigeon-wing, that could not be excelled. Sometimes she would come out of the cabinet and materialize beautiful scarfs, and take them into the cabinet. Once she came out to me, put her hand down to the fiddle-box where there was nothing before, took up from the small end a bit of fine linen, patted it with her hands, and it grew

larger; winding it over her arms a few times, it grew until it was five or six feet long; she came again and put her hand under my leg at the knee and took away a white piece and made this into a scarf. When I left the mediums in Vermont, Mrs. Eaton told me she was sorry I was going away. When William came to New Jersey, about twenty years afterwards Mrs. Eaton was the first to greet me on opening the seance.

Fraternally thine,

RILEY M. ADAMS.

## Only a Dog, but he Saved his Mistress from Death.

[From the Philadelphia Inquirer.]

JOHNSTOWN, June 6.—A large crowd of people attracted my attention about six o'clock this evening on Main Street. On going closer I noticed that a number of men and women were surrounding a dog.

"Come here, Romeo, my noble old dog!" said one woman.

"Give me a kiss; there is a dear." "Ah, Romeo," said another, "it was a pity Johnstown had not more such as you are—there would not be so many people dead here now."

The dog, a beautiful water spaniel, stood as quiet among the people as if he understood each word. Soon I learned what it meant.

Romeo belonged to Mrs. C. F. Kress of Washington Street, Johnstown. Last Friday, when the flood of the South Fork reservoir broke loose, that lady went to the house of her sister, Mrs. A. C. Kress, on Main Street, taking the dog with her. While there the waters came sweeping down and all were compelled to get upon the roof. There were seven in the party, and Romeo.

Suddenly a big wave dashed upon the roof. Mrs. C. F. Kress was knocked off, and rapidly floated down the stream.

But the waters had no more than closed above the sinking lady when the dog jumped after her, and when her dress appeared grasped it with his teeth. Holding the dress in his mouth he pushed her toward a frame house, which was still defying the waves. Romeo's noble efforts proved successful, and in a few moments Mrs. Kress was able to lay hold on the frame house and drag herself into comparative safety.

But alas! it was only temporary. Even before the woman had realized her escape the waves came rushing against the frame house. With a crash the wooden walls burst apart, and once more the woman and her dog were at the mercy of the flood.

The noble brute, however, again clung to his mistress, and swimming by her side while she was borne by the current, he contrived to keep her head above the water. For over half-an-hour the dog battled with the waves. His faithful endurance was at last rewarded. He succeeded in directing her toward Alma Hall, and here Mrs. Kress was pulled out of the water.

When she reached the roof unconsciousness overcame her, and during that time Romeo, who seemed to think the woman dead, howled in the most frantic manner. Only her returning breath pacified him, and then he quietly and contentedly lay down at her feet.

This was the story gleaned from the people surrounding the dog, and when I called to see Mrs. Kress at her sister's home she verified every particular.

HOW THE CHURCH HAS MISUNDERSTOOD JESUS.—One of the most amazing and most sad of historic facts is the utter failure of the church to read aright or to imitate the character of its Master. This century is the first fully to perceive that Christ came in the name of only a spiritual empire; that his life and brotherly feeling revealed the deepest social and political truths; that peace, not war, is man's highest aim; that to live for others is greater than to live for self; that a benefactor is greater than a despot; that God is a friend; that integrity is better than gold or genius; that the hope of immortality is an inspiration of the human mind. Reason has created an age to which Christ stands nearer than he stood to the man of Nazareth who rejoices that the man of Nazareth took up children in his arms, rejoices that he taught in love, that he made the word "man" put on an eloquence which should grow in power in all these passing generations. The reason which has so reduced the bulk of Christian tenets has used its power to exalt all that is useful within the domain of religion.—*North American Review.*

GOOD PRESCRIPTION FOR LONG LIFE.—Xenophon put the matter in the right form when rallying the spirits of his demoralized soldiers after the disaster of Cunaxa. "For my part," he declared, "I have observed that the men who are always desiring to prolong life die badly, for the most part; but those who strive to learn how to die honorably, knowing that death is common and proper to all, I see them somehow coming to old age, and as long as they live passing their years happily."

NOT A PLEASANT OUTLOOK.—Ma, will I go to heaven when I die? If you are a good boy you will. "Will you go too?" "I hope so, Bobby." "And will pa?" "Yes, we will all be there sometime." Bobby didn't seem altogether satisfied, but after some thought he said: "I don't see how I'm going to have much fun."—*Texas Siftings.*

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a letter to A. Russell Wallace.]

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

Professor Challis, the Late Plumerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses."

In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts of human testimony must be given up."—[Clerical Journal, June, 1862.]

Professors Tornebohm and Edland, the Swedish Physicists.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."—[Aftonblad (Stockholm), October 30, 1879.]

Professor Gregory, F. R. S. E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I can not say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most clouded skies of skepticism I see a rain-cloud; if it be no bigger than a man's hand; it is Modern Spiritualism."—[Preface by Lord Brougham, in "The Book of Nature." By C. O. Groom Napier, F. C. S.]

The London Dialectical Committee reported.—"(1) That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. (2) That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. (3) That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. R. S.—"Twenty-five years ago I was a hard-headed old believer. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception." . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer and Member of the Academie Francaise.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man, who declares the phenomena denominated 'magnetic,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by preconceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—[Miracles and Modern Spiritualism.]

Dr. Lockhart Robertson.—"The writer (i. e., Dr. L. Robertson), can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he can not doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of the divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.—From a letter by Dr. Lockhart Robertson, published in the "Dialectical Society's Report on Spiritualism," p. 24.

Baron Carl du Prel (Munich) in *Nord und Sud*.—"One thing is clear—that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

## ADVERTISEMENTS.

MINUTE ALARM CLOCK.  
(Patent applied for.)  
Can be set to alarm in any number of minutes, from one to fifty. Will be useful in the kitchen to direct the attention of the cook at the right moment to anything which a few minutes' oversight might spoil. This clock will be an indispensable adjunct to the public schools as a cheap and reliable class room clock, and invaluable in hospitals and the rooms of the sick, to arouse drowsy nurses at the proper time to administer medicines. The alarm is set in the same way as an ordinary alarm, only that this alarm works with the minute hand of the clock instead of with the hour hand. Price, \$2.50. J. BALL, Jeweler, 513 Third Street, San Francisco, sole agent. Agents wanted. Sent prepaid to any address on receipt of price, or C. O. D.

## ADVERTISEMENTS.

## THE NEW

## SPIRITUALIST : COLONY

--OF--

## SUMMERLAND!

LOCATED FIVE MILES BELOW THE CITY OF SANTA BARBARA.

The Finest Scenery and Fairest Climate on the Globe.

Building Progressing Rapidly.

It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on this Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequalled climate of Santa Barbara, and but five miles from that most beautiful city, a spot overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road.

The site constitutes a part of what is known as the Ortega Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. Pure spring water is distributed over the entire tract from an unfailing source, having a pressure of two hundred feet head.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30.00, \$2.50 of which is donated to the Colony. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., securing a front and rear entrance.

## ADVANCE THE CAUSE OF SPIRITUALISM,

And not to make money selling lots, as the price received does not equal the price adjoining land was sold for by the acre, said lands not being as good.

The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned where parties can not be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the ground.

Reference: Commercial Bank, Santa Barbara.

Send for plat of the town, and for further information, to

ALBERT MORTON, Agent,

210 Stockton Street, San Francisco, or

H. L. WILLIAMS, Prop'r.

SANTA BARBARA, CAL.



(Written for the Golden Gate.)

**"Eona's Legacy to the Wide World"—Excerpts and Comments.**

BY HOPATIO ARTHUR.

Within the past few years, a remarkable spiritual movement has sprung up, taking its rise not far from the birthplace of modern Spiritualism. Its just work was to give to the world a book that in its scope, deep philosophy, beauty of diction and sentiment, is perhaps without a parallel in spiritual literature. A book that is a revelation to those who are prepared to accept it. It would seem that the fact that this matchless work was given through modern mediumship, and mediums at that, who do not deny their mediumship, but who are an honor to the Cause, would be a matter of honest pride to every Spiritualist, and would be, if the importance of this work was ever in a measure understood by the masses. Probably of ten persons who buy this work, five will glance through it and lay it aside; four will read it through and then ask, "How shall we know this to be true?" One will read its every page, and the immortal truths contained therein will flash upon them.

Such souls need no lengthy arguments, no laborious study, to convince them of that which they can see in an instant by their own intuitive perception and spiritual understanding. For those who have become convinced of the fact that existence continues after the dissolution of the physical body, the "whence and whither" of that which we call the soul, or immortal part, becomes an absorbing problem. Phenomenal Spiritualism proves that this "something" does survive after death, but what it is, from whence it came and what its ultimate destiny is, is obviously outside the range of sensuous phenomena. While many conflicting views obtain regarding these questions, it is becoming more and more evident to me that in this book has been struck the key-note of the Spiritual Philosophy, and it may be the Religion of the future. For here are outlined fundamental principles upon which only, as it appears to me, can a rational conception of immortality be based; principles that are being accepted by the most advanced thought of the present, and in different systems of thought. In this connection, I here quote a passage from "Eona's Legacy," which is well worthy of deep study, and it may be, that the vast truth contained therein will sometime be recognized, and that time not so distant as some might suppose:

"Since there I have learned that matter has and holds as its own legitimate right, power to govern and make positive impressions on whatever it holds in its embrace; and through these impressions, the spirit must build its own bridges, pave its own highway back again through matter to the home positive of the soul, before it is superior to matter. And not until it is superior to matter, has it earned its heirship to a position of god-like power in the sun center. It can and does exist there previous to its baptism in matter, because of its purity and immortality.

"But as a wisdom father or mother of the innumerable worlds that find their centers in unlimited space, it has no conception, can have none, until it lowers its position as balm deific, and weds itself to matter, and through matter again fights its own way back to the very tops of the eternal hills, where the love of the infinite greets it in every breath that blows, in every bud that blooms. . . . And this is why incarnation, like a loving, coaxing mother, holds her hands forth showing thereon the radiant possibilities that diamond-like, flash back the hidden rays of truth; and had it not been for incarnation, the ever-existing savior of mankind, all spirits would to-day be as babes, and still inhabitants of the central spheres with their possibilities all undeveloped.

"Thus every new world that has been born in space and unfolded until it could make and hold an atmosphere that could support life, has attracted to it these tender immortals, folding them closely in its embrace; hushed them to sleep on its bosom, and then wakened them and thus started them on their long journey over hill and valley and plain, with their forces ever turned toward their Father's House."

It is a significant fact that the word re-incarnation does not once occur in this book—a word that, as I understand the subject, is somewhat misleading, although it is probably the most convenient word we have, to express the thought. Those who will study this volume will find that the phrase, "many incarnations" is used instead, and the general idea conveyed appears to be this: Each earth personality is an expression of the soul, governed and limited by the material laws with which it comes in contact. But as the circumstances attending one incarnation may never occur again in exactly the same manner, we have no reason to suppose that earth personalities are immortal, or are repeated as they exist under conditions made necessary at that particular time for the progressive unfoldment of the spirit incarnation.

As Eona tells us, "Each child born to-day in the earth life is not the advent of a new soul, . . . simply the return of one who, from the fields of the forever has heard the call of Mother Nature, and responds to the imperative demand." Yet while the returning soul takes on in each incarnation a new personality, its identity

is not lost, but laid aside for the time being, to be regained "when memory claims her own" again. In this and other teachings, I am impressed that there is a soul identity, perhaps a personality, that is immortal; never fully expressed in earth life, yet tingling and coloring to a greater or less extent the many personalities through which it passes, making its own individual destiny through them all. I am aware that many questions arise concerning this profound subject, which I have barely touched upon, but I will only say here that the subject of re-incarnation (so-called) can never be understood from a material standpoint. Spirit lies back of all material laws, is the former and not the form, the motive power behind all manifestations.

I cannot ask space to quote further, nor give more than a hint of the depth and scope of this marvelous production. I am aware that many will find nothing of interest to them in this book and will turn away to "gleam from other fields," which is right and well. There are others, comparatively few perhaps, who feel in their inmost souls the verity of the mighty truths proclaimed in this work; truths that "fail not," like firm rocks amid the turbulent waters of controversy, conflicting theories and systems, upon which the weary soul can rest secure. And as time goes on, more and more will find in "Eona's Legacy," that which answers to the deep questionings of the mind and the holiest aspirations of the human soul; and would it be called "far-fetched," if I should say that there are those who can read and find an echo in their own souls, a far distant echo from the Anthem of Immortality that comes from the long, long ago?

**Ministering Angels Manifest their Presence at Sea.**

EDITOR OF GOLDEN GATE:

The undersigned parties to this notice were booked at New York for California, via the Isthmus. Sailing out the first of July on our monotonous journey, much to our entertainment and surprise, we enjoyed manifestations of the spirit, plainly identified, in broad sunlight, which commended so unexpectedly to us all, and to most of us were uncommonly new. The results proved to convert several would-be skeptics, who witnessed these physical manifestations as they were rendered among the passengers on the "City of Para" and "San Jose," steamers, which appeared so plain to us, as well as unaccountable, otherwise than to attribute it to ministering spirits. We feel in duty bound to let this light shine by our memorandum manuscript before the public, through the press.

Solomon W. Jewett, known as "the American shepherd and new school physician," was the medium in possession of those occult gifts or the manifestations of the spirit of John King and others, at sudden seances produced while passing over the Atlantic and Pacific oceans, and only terminating convincingly, just before reaching port at San Francisco.

These phenomenal seances broke in upon the monotony of the hours not before experienced by any among the multitude, who gathered in from the four corners of this earth upon ships—a month's voyage—and cheery, open, sunlight circles makes this account more marvelous to those who require cabinet circle-rooms, to be more or less darkened at these times. The spirit of John King readily and often responded to his name and call, mentally and orally, questions asked and answered by three knocks; doubtful, two; and one rap signifying no, came fronting and back of the medium during these camping hours.

At times, those present witnessed the movements of the hair standing on Dr. Jewett's head, apparently one or two fingers were more or less seen, twirling his hair, when our attention was fixed in that direction, and testified to, at the same instant, as being felt by the medium in question. Two or three present would speak at once, as also the medium, when this mode of manifestation presented itself—of fingers moving around from one side to the other, causing the hair to wave and open at times. The spirits declared, by loud knocks, that it was the mother, or spirit of Lucy Jewett, manifesting her immediate presence by this old-time symbol, as felt from her hand along years back during Solomon's lonely hours.

Another visibly plain manifestation of physical phenomena, and intelligence of the spirit, was produced—sometimes, by special request, to raise the medium's silk hat up above his head, as well as spectacles over his eye-brows, and then suddenly, but silently, return them to their former position. Extemporaneously, and by request, this phenomena frequently occurred. And, not only a spirit hand, but a portion of an arm, in rapid motion, moving about Dr. Jewett's person, who, in return, would thank John King and spirits in control, edifying and instructing the living-dead, who enjoyed the happiness of this opportunity. The dead, still living in another form, desiring to come, should condition present itself, to convince the world of this occult power and presence of ministering spirits, as of olden times.

It appeared that none of earth had witnessed the like before. To all of this we freely subscribe our names,

MICHAEL HUBBARD,  
JAMES HOOD.  
SAN FRANCISCO, July 31, 1889.

**EIGHT RULES BY WHICH DEVELOPING CIRCLES SHOULD BE GOVERNED.\***

Inquirers into Spiritualism should begin by forming circles for investigation in their own homes; for one or more persons possessing medial powers without knowing it, are to be found in every household:

1. Let the room be of a comfortable temperature, but cool rather than warm; let such arrangements be made that nobody shall enter it, and that there shall be no interruption for an hour, or during the sitting of the circle.

2. Let the circle consist of four or more persons, about the same number of each sex. Sit around an uncovered wooden table, with the palms of the hands on its surface. Any table will do (except a marble top, or one heavily varnished), if large enough to accommodate the sitters.

The removal of a hand from the table for a few moments does no harm; but sitters should not break the circle by leaving the table without spirit permission, as it breaks the conditions and delays manifestations.

3. Choose an evening hour convenient for all, and then strive to be punctual in attendance, and before the sitting begins, place a few pointed lead pencils, and sheets of clean paper on the table, on which to write any communication that may be obtained.

4. Persons who do not like each other should not sit in the same circle, for personal animosity destroys harmony, and prevents manifestations. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Let the circle be opened with music, vocal or instrumental, or both, and an invocation to spirit friends. An earnest, but cheerful feeling among the members of the circle, gives to the higher spirits more power to manifest, and makes it more difficult for the lower, or undeveloped spirits to interfere; but they should be welcomed, taught, and be helped toward progression's path, "for as ye do unto these," even so will you receive when you return to homes on Earth from homes in Spiritland.

6. The first symptom of the invisible power at work is often a feeling like a nice, cool wind sweeping over the hands, and the first manifestations will probably be table-tippings or raps. If the table tips, or raps are heard, avoid confusion. Let the person who has been chosen to conduct the meetings, speak, and talk to the table as to an intelligent being. Let him, or her, tell the table that three tilts or raps means "yes," one means "no," and two mean "doubtful or don't know," and ask if the arrangement is understood. If three signals be given in answer, then say: "If I speak the letters of the alphabet slowly will you signal when I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Communication established, the question should be put: "Are we sitting in the right order to make the best conditions, and get good and true manifestations?" Probably some members of the circle will be told to change seats with each other, and the signals will be afterward strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to any one present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body, and show them in the same manner.

8. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and is very sensitive to mesmeric and other influences. The majority of media are ladies, as they are more sensitive and more readily influenced, being of a more spiritual nature by reason of home surroundings, than men.

To all who would investigate and know of the phenomena of Spiritualism, we, as teachers (speaking through the hand of our medium), will say: That experience proves that the best manifestations are given when the medium and all the members of the circle are bound together by affection and are thoroughly comfortable and happy. The manifestations are born of the spirit, and shrink somewhat from the lower mental influences of the earth.

Family circles, with no strangers present, are usually the best for development and for manifestations.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily. If the contrary be the case, perseverance will be necessary.

Be honest and truthful in all your actions, and thereby draw to your circles developed spirit-guides, who can instruct and lead you in the path of life, and fit you to become instructors to the millions of *crad-bound* spirits, who now make (as it were) a wall of darkness between your Earth and the higher spheres of Spiritland.

Every man or woman during his or her earth probation, prepares a home "over there"; and, whether in the brighter spheres above, or down in the darker circles of the first sphere, each one will desire to return and visit the home on earth, and commune with their relatives and friends. With this purpose in view, you must learn how to control a medium; and the more of circle experience gained while

in the body, the easier and sooner will the desired knowledge be gained. While you are seeking to gain knowledge for yourself, be not chary of that learned, but communicate with your friends, and invite all with whom you can sit in harmony to share your blessings. Freely have you received; freely give. We, humanity's spirit-friends, desire that all of these *crad-bound* spirits be instructed and released from their thralldom, for then, and not until then, can the long wished for Millennium-day come to MAN.

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Medium  
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**INDEPENDENT SLATE**  
And **MECHANICAL WRITING.**  
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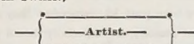
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Consultation, with special directions for cure, \$5; each subsequent interview, \$1. Simple remedies, if needed, extra.  
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## GOLDEN GATE.

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SATURDAY, AUGUST 17, 1889.

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## EDITORIAL FRAGMENTS.

The problem of life—how best to attain the highest good—is one that concerns us all. The young man or woman just coming on the stage of action, with bright hopes and high aspirations, is brought face to face with strange and abnormal conditions of life and labor; with systems of religious thought, founded on ancient superstitions, that are at utter variance with all the known principles and laws that dominate the universe; with inconsistencies in law and human government; with error and ignorance of every form. Is it any wonder that he falters and stumbles? He needs a new creed, founded on common sense, and consistent with his own constitution. He needs to feel that he is One with the All Good, and that his first and highest duty is to adjust himself to the universe of which he is a part, and in harmony with which only can he find happiness. Thus adjusted and harmonized, he becomes a mighty power for the correction of the errors and evils which confront him on every hand.

Orthodoxy in all its essential claims, is on trial before the world. For centuries there were none to dispute; and even down to the last half century there were but few minds strong enough or brave enough to question its demands. The doctrine of the Fall of Man, the infallibility of the Bible, the Atonement, an eternity of happiness for those who believe, and endless punishment for those who do not—these are now the central points of attack from the world's enlightened batteries of thought. The outcome no enlightened mind can doubt—rationalism will triumph and ecclesiasticism be compelled to surrender its untenable dogmas. And what is there that good men should fear in the substitution in the universe of a God of love for one of implacable hate? Is it not better for man to be taught that he cannot shirk the consequences of his acts, that he must pay the last farthing of his debt, than to believe that "Jesus paid it all"? And after all, is not goodness, nobility of soul, and uprightness of character the things to be sought for? What has belief in the creeds of the churches to do with these qualities in man?

Would you pull down the churches? Not at all. We would amend their creeds, and make them vastly more potent for good than now. The fatal mistake of ecclesiasticism is its Procrustean bedstead of creed, established in the comparative infancy of the race, and which is made irrevocable. This creed makes no provision for intellectual growth, none for the revelations of science, and none for the more rational demands of man's spiritual nature. The human race cannot be bound to the past forever. It has long since begun to exploit new fields of thought. It has made discoveries that cannot be adjusted to the religious teachings of the church. It demands a new statement of facts and principles. And this the church will be compelled to make, or its Doctors of Divinity will, ere long, find themselves preaching to empty pews. Truth will not suffer by stripping it of its husks, neither will true religion suffer by divesting it of its crudities and adapting it to man's advancing spiritual nature.

The Cause of Spiritualism needs to be uplifted and placed on higher ground. It needs cleansing of the sediment of pretense and dishonesty that has so defiled its pure fountain of truth. Mediums who resort to tricks to deceive honest investigators of our facts should be induced to reform, or driven into other pursuits. We are disposed to regard all mediums honest until we are convinced otherwise; then we have no further use for them as mediums. We will not uphold mediumship that needs constant watching. No Spiritualist who has the best good of the Cause at heart and who is himself honest, should dissent from this position. But many do; they will en-

courage and uphold mediums, or those whom they regard as such, or who they know will deceive them and others as often as the opportunity occurs. The result is our holy cause is made to suffer in the estimation of all honest skeptics. The best and most careful investigator of psychic facts may be deceived once; but there is no excuse for his being deceived more than once by the same person.

We know a bright young girl, tall and straight as an arrow, just entering upon the sober realities of life. Before her is unfolding the marvelous realities of mature womanhood, and the great, restless, uncertain world. Brave and strong of purpose, with footsteps firm and eyes peering into the realm of shadows that enshrouds her future, she moves steadily forward in the path of duty, guided by the pure light of a white, unswerving soul. What promise of gentle goodness she wears upon her forehead—what prophecy of hallowed womanhood beams in the depths of her lustrous brown eyes! Bend low, sweet angels, and take her by the hand. Lead her through green pastures and by still waters. Touch her nature with the divine inspiration of goodness. Fill her soul with kind thoughts, and with the gentle promptings to charity, and make her life to blossom with good deeds. What a life of grandeur and usefulness lies before every young woman, if she but wills to walk in wisdom's ways!

Lift up your heads and rejoice, O ye struggling and sorrowing ones of earth! Though the night has been long and dark, see ye not the rosy tints of the coming day—the day that shall dispel all shadows and shapes of woe, and usher you into a condition of life where honest merit shall have its fair share of all things necessary for the soul's happiness? What if misfortune and poverty have been your lot, remember they are only for a brief season; and especially should you encourage the thought that in no sense is your true self made richer or poorer by your earthly conditions, and that the only wealth that will last is the sterling wealth of character, which the poor may have as well as the rich, and frequently in greater abundance. Then let the world wag on; do your best; an archangel could do no more.

There are times in the life of every sensitive soul, we care not how highly unfolded, when it seems as though all hope and joy had fled forever—when one can but grope in darkness, and the heavens seem shrouded in impenetrable gloom. It is then one needs some strong arm on which to lean—some true heart to which one can turn for sympathy and comfort, until the clouds have passed away. Happy the mortal who possesses such a friend! These Gethsemanes of sorrow are doubtless a part of the education the spirit needs to fit it for the higher life. It is then the Great Assayer of character stamps upon the burnished ingot of the soul its mint value. Then, let us welcome the cloud and the storm—yes, even the fierce gleam of the lightning's wrath—as the furnace fires of God's loving power in moulding us into his image.

## ENGLISH TYRANNY.

Russia has hitherto taken the lead in official tyranny, and no other country has shown a disposition to emulate her, until recently when England has suddenly come to the opinion that her people have read too many novels in the last century and now proposes to curtail the pastime with a view to ultimately discouraging it altogether. Those in charge of the British Museum Library have issued an order forbidding any one from being allowed to remove a novel from the Library that has been published inside five years, "unless they are able to give a good reason therefor."

Now, the only and best "reason" one could give would be a desire to read the book; but this would evidently not be considered a "good one," because it is as old as the oldest novel itself. It will be interesting to watch the effect of this prohibition exercised upon readers dependent upon the public libraries for their reading of fiction. In the meantime those moral officials should make out a definition of what they consider a "good reason," since they need some justification for their freak of morality.

THE WORK OF CHRISTIANIZING THE CHINESE.—Lieutenant Wood of the United States Navy, says: "It is not extravagant to say that 'the work of the missionaries in China and 'Corea has been absolutely without any result, 'except to hold them up to the ridicule of the 'natives. It has become a standing, and I con- 'cur in the belief, that there is not a Chinese 'convert to Christianity of sound mind to-day 'within the entire extent of China.' And this 'after all the vast sums of money expended, and 'large number of brave lives sacrificed to 'carry the gospel to the heathen.' It seems that the Bible has never been translated into the pure Chinese of Confucius, but into a sort of lingo that bears about the same relation to Chinese that pigeon English does to pure English. Our missionaries to China are looked upon with pitiable contempt by the better classes of Chinese, and by the common people with contempt without the element of pity—about the same as the people of this country regard the Salvation Army, only considerably more so. It is no light task to convince an intelligent Chinaman that the Christian Bible is any improvement on the moral teachings of Confucius.

## UNSPIRITUAL SPIRITUALISM.

Many a skeptic has turned away from the investigation of psychic phenomena because he has found the communications from the spirits unreliable in business matters. Perhaps the first question asked by the investigator of the spirit communicating, was with regard to the value of some mine in which he was interested, or the advantage to himself of some business scheme in which he was about to engage. He has been advised to go ahead, that the mine was immensely rich, or the business venture one from which he would reap great profits. And so he invests his money in one or both, to find, in time, that his mine was barren, and his business scheme a sad failure. So he charges his losses to his folly in acting upon spirit advice, and votes it all a delusion.

Just here is where many investigators commit a grave mistake. It is not the work of good and wise spirits to show mortals how to buy or sell, or get the best end of a trade. But there are, no doubt, millions of spirits who have never risen above the commercial plane. They live near the earth, and take delight in the things that engross their attention when on earth. They are ready and eager to give worldly advice, and are not always scrupulous in whose name they come, or the kind of advice they give. Many of them were not governed by high principles here, and they have not yet learned the better way "over there."

Whenever an investigator seeks after worldly advantage through spiritual mediumship, he immediately connects himself with the earth elements in spirit life, and if he lays aside his own judgment and takes the advice of the spirits in business matters he is almost certain to be misled.

If the investigator would not have occasion to condemn Spiritualism, he should seek for the higher kind, the kind that would lift him above the things of earth and draw him into the truer harmonies of life. He should "try the spirits" for his own spiritual good, as well as for the good of those who are pleased to draw near to him, from the other life. He will find no deception there, naught that will ever prompt him to turn away from the investigation of spiritual truth.

## EVOLUTION.

We have many proofs of evolution, but none stronger than that found in geology. The earth itself is a perfected form of evolution, and even after its formation as a sphere, it only became capable of supporting human life after long ages of slow transition from a gaseous and poisonous state to that of a solid surface and a clear, temperate atmosphere. None but a fossilized silurian can-to-day believe that the earth was created by God in its present state, fit for man's habitation, and that was more perfect than man-to-day. Geology tells us when the earth was young, that besides the oxygen and nitrogen of the air, now in due proportion to support life, there were immense quantities of carbonic acid, of sulphuric acid, sulphurated hydrogen, chlorine, boric acid and other destructive gases, some ready to assume the liquid form, and thus be still more destructive. Vast quantities of water were in suspension, and the temperature of that primeval atmosphere is adjudged to have been so great that the waters of such oceans as then existed must have glowed with inherent lustre. The water vapor in the air must also have been steam at a high pressure and intensely hot, and the rains falling then must have been in the form of torrents of hot water, impregnated with most destructive acids and falling on intensely heated rocks. This, when the earth was young! Whittier says he would rather be seventy years young than forty years old. To us the old earth is ever young in its perfected ripeness and beauty. We sigh for no lost paradise.

## BUT FAIR (FARE).

There is something to be learned of all people, and we believe the Danish people have found a certain means of preventing saloon keepers from selling liquors to those who succumb to their influence before reaching their homes. While it will not prevent drinking and drunkenness, it will save a deal of sorry display and public disorder that saloon keepers are responsible for, and which, so long as they are licensed to dispense hell to the public, should pay somewhat for it besides the privilege. We Spiritualists will know that the debt in the end will be paid. But to go back to the Danish ingenuity, which is this: When an officer finds an intoxicated person, a cab is engaged and he is taken home, if that place can be ascertained; if not, he is kept at a station until he becomes sufficiently sober to tell where he lives. When this is learned, the cab is again required, and the unfortunate man is sent home. The saloon keeper who sold the intoxicated man his last drink is held responsible for the payment of the cab hire. We of this country have tried all sorts of devices to prevent the rum-seller from selling to inebriates, and all have failed of success. Should we try the cab remedy, we do not think there would be more than a nine days' demand on the pockets of saloon men for cab hire.

The Signs of the Times says: "The Bible declares expressly that the 'dead know not any thing,' and warns us against communicating 'with spirits, declaring that they are the spirits 'of devils.' The Bible also declares that Samuel, who was 'dead,' appeared to Saul in the presence of the medium known as the 'Woman of Endor,' and that he certainly knew something, and was not the spirit of a devil. Moses and

Elias were also 'dead,' yet they were seen and recognized as standing with Jesus on the Mount of Transfiguration. So, it will be seen that when Job said, 'The dead know not anything,' he didn't 'know' as much as he might.

## A SHORT JOURNEY.

Nothing would ennoble mortal existence more than a general appreciation of its shortness and uncertainty. We are impressed with its apparent continuity and certainty by the ever-surging, struggling throng in which we mingle. "Few 'are those who have realized the conception of 'humanity, the multitudes that have preceded, 'surround, and will follow after them, never 'thought on their own place between the past and 'the future'; but, rather, live as though they alone inherited the earth and had its disposition in their power. Considering the importance and possibilities attaching to mortal human life, nothing is so brief and unreliable. Yet, all who live to first maturity of manhood have time to accomplish a great deal of good for their fellows, if only they could know their use and power. Most of us think we accomplish little for self; but, if we did all as much for those around us, each and every one, the present condition of life on the earth would soon become millennial.

Superior power or capacity of one over another was given for a wise and beneficent purpose, and in the future may be so recognized. We think we see the dawning of a day when each individual will feel an interest and responsibility in every other individual in proportion as each is able to assist the other—a day when the now universal conflict of selfishness shall have ceased, and the wealth of the earth shall be so regarded and distributed that none shall know hunger, cold or suffering from privation or undue toil. Wealth is increasing, and by many its power in the future is feared. But spirit ever rules matter, and all its resources are controlled by spiritual ends.

## NOT RECIPROCATED.

There should be a cordial fellowship between all Christian sects, and, if there is not, its absence is surely to be found between the Roman Catholics and the Methodists. But Rev. W. C. Urmy, of the Methodist Episcopal Church, says he "has a loyal affection for every branch of the holy 'Catholic Church throughout the world.' He made this startling assertion: "Our episcopacy 'is older than the Catholic or Protestant episcopacy; before Popes were or cardinals lived our 'episcopacy was."

If the *Monitor* believes the above to be the assertion of a sane mind, it will probably tell what it knows about the history and origin of Methodism and the apostolic succession.

Mr. Urmy's declaration is equivalent to saying that Catholicism is an offshoot of Protestantism, when the very name "Protestant" tells that it protested and seceded from another body. In the Catholic estimation, Protestantism is the mother of all iniquity, and claims no relation to it more than it does to an excommunicated member of to-day. The reverend gentleman also makes a distinction between Methodism and Protestantism, while it has been commonly supposed that all not Catholics, Spiritualists and Infidels were Protestants.

## EDITORIAL NOTES.

—As the evening's are growing longer again, now is the time to send in your subscriptions for the GOLDEN GATE.

—The *Argonaut* says: "Every structure reared 'by the Church of Rome on this continent, is 'ravished from comforts stolen from a poor 'man's toil, or tortured from a rich man's feast."

—W. J. Colville went to Los Angeles for a few days this past week, and has returned to San Diego, where he lectures in Louis Opera House, Sundays August 18th and 25th, and September 1st, at 2:30 and 7:45 P. M., also Wednesday, Aug. 21st at 8 P. M. Address Box 148, San Diego.

—The *Boston Investigator*, of Aug. 7th, referring to the illness of Horace Seaver, says: "For 'the first time in over fifty years the *Investigator* 'goes to press without one line from the venerable editor. We doubt if there is another paper in the world of whom that can be said of its editor."

—We had intended to publish in our next issue Rev. J. Minot Savage's remarkable paper in a late number of the *North American Review*, entitled, "The Inevitable Surrender of Orthodoxy," but are compelled to postpone it for one week to make room for W. J. Colville's last chapter of "Onesimus Toole."

—W. J. Colville will give a special private series of instruction to students of Spiritual Science, at the Tremont House, San Diego, commencing Tuesday August 10th, at 10 A. M. Terms \$1 for the course. Theological studies, Monday, Wednesday and Friday at 8 P. M. in the same place. Third street, between C and D.

—The First Society of Spiritualists of Eastern Washington Territory will hold a four days' Grove Meeting at Medical Lake, commencing August 28th. Bro. H. C. Sessions writes: "We 'have no more of raising money only by con- 'tribution. If you know of a good speaker and 'test medium that will come, we will do what 'we can for them."

—The concluding chapter of "Onesimus Toole" will appear in our next. In the absence of information as to the coming of the author, and judging from the happy ending of the last chapter published, we supposed it to be the last of the story, and so stated. It seems we were a little "too previous." The copy of the last chapter came to hand too late for this week.

—When Judge Terry assaulted Justice Field, at Lathrop, last Wednesday morning, because of the latter's adverse decision in a case in which he (Terry) was interested, and was promptly shown by Deputy Marshal Nagle (who was traveling with Justice Field to protect him against the threatened attack of Terry), he struck a blow at the honor and dignity of the entire Judicial branch of our Government. It was the folly of a madman, and most awfully did he pay for it.

—The Progressive Lyceum of Self-Culture that meets every Sunday evening at St. George's Hall, 909 1/2 Market street, is doing good work. It numbers nearly a hundred young people, with goodly number of new books, a good library, with which the pupils are allowed to take to their pupils will discuss the tobacco question. Brief essays will be read, and altogether a very attractive program will be presented.

## Circle of Harmony.

EDITOR OF GOLDEN GATE: The Circle of Harmony, Sunday at 11 o'clock in St. George's Hall, 909 Market street, was well attended, and the question, "Whatever Is, Is Right," was ably discussed by Dr. Moore and Mrs. Logan. Mr. Day, when called for, did not care about speaking on the question; but how to so live and conduct himself to make his family happy and comfortable, and to assist others in need, was about all he could attend to; and then the question, "If a man die, shall he live again?" seemed more appropriate for a spiritual meeting. Mrs. Logan acceded to the proposition and said the unfoldment of mediumistic powers seemed paramount to everything else, for by angelic influences, many or all of the wrongs that had been portrayed by her opponent would pass away under their beneficent influence. The political, social, and financial questions would be righted and adjusted when the majority became susceptible to heavenly powers. Mr. Patton spoke grandly of woman's influence, etc. Mrs. Rutter and Mrs. Cook enlivened the meeting with their sweet music. Mrs. Hammett commended the efforts of the leader of these meetings, and believed that they would do much good; also spoke of her project in building homes for mediums, where they can be kindly cared for in their unfoldment, as well as in sickness and distress. She favored the audience with several religious songs, with guitar accompaniment. She left us this morning, for her home, taking many presents with her from her numerous friends in San Jose, and the best wishes of friends in this city, hoping that she will return to us in the near future, after proving up her claim and laying the foundation for her future work.

The next meeting will be held in the same place at 11 o'clock next Sunday. Order of exercises, music, speaking and tests.

## St. George's Hall.

EDITOR OF GOLDEN GATE: The spiritual services at St. George's Hall, under the auspices of Prof. Ormerod, are becoming more and more interesting; both afternoon and evening, the size and intelligence of the audience expresses their interest in these meetings.

In the afternoon the meeting was opened by a beautiful selection on the guitar, by that venerable worker in the cause of Spiritualism, Mrs. E. A. Hammett, which was highly appreciated by all. Invocation was then offered by the spirit guides, followed by congregational singing of that beautiful and sympathetic song, "O, What is my Wandering Boy To-night?" The guides of Prof. Ormerod then stated that as previously announced, they would speak from a subject given by the audience. After a moment's delay the subject, "Progressive Spiritualism," was given. Without hesitation the subject was taken, and for thirty minutes or more received the closest attention of the audience. Test circles were then formed. Mrs. D. N. Maxwell, Mrs. E. A. Hammett, Prof. Ormerod and others participating, much satisfaction being expressed at the results obtained.

In the evening Prof. Ormerod held the close attention of the audience for more than one hour and a half, many remarkable readings and tests being given from the articles collected. Many would gladly have remained longer, but the latest news of the local and exhausted condition of the medium making it necessary to close.

One pleasing and noticeable feature of these meetings is the absence of that boisterous condition—the clapping of hands and stamping of feet—to express satisfaction. This is due, undoubtedly, to the high intelligence of those present; and we think, Mr. Editor, when this condition can be maintained at spiritual meetings, that then, and not till then, will Spiritualism command the respect it so rightly deserves. Service regularly, Sunday at 2:30 and 8 P. M. All invited.

## Monthly Sociable.

EDITOR OF GOLDEN GATE: The regular monthly sociable, given by the ladies of the Spiritualist society, was well attended, and, as on previous occasions, an enjoyable time was had. Several songs were sung, with organ accompaniment. Recitations by Mrs. Ladd-Finnigan, Mrs. Bigelow, Mr. R. Cowell and little Ruthie Gaitner were enjoyed by all present. A generous lunch was served by the ladies, after which those wishing to enjoy games adjourned to the back parlor, while those wishing to receive or listen to tests remained in the front parlor, which was seated to its utmost capacity. Mrs. Ladd-Finnigan then proceeded, in her genial manner, to give messages from loved ones "over there" to those round about, which were gladly received. Several other mediums were present, who also dispensed glad tidings as the spirit gave them utterance.

Our next social will be held on the first Wednesday evening in September, at the house of Mrs. Lent, on Sixteenth street, opposite Mrs. Cowell's. Yours fraternally, H. L. B. WEST OAKLAND, Cal., August 11, 1889, 829 Willow Street.

## Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

A conference meeting was held Sunday, at 2 P. M. John A. Collins opened the meeting with a few remarks, calling upon Mr. Moore of San Jose, to speak upon the subject, "What is Spiritualism?" which he did for thirty minutes. Mrs. Egbert-Aitken followed with a short address, and gave several satisfactory tests. Mrs. M. J. Hendee, who was present, was called to the platform, and spoke very interestingly, closing with a poem. Good music was given by Mrs. L. Rutter and Mrs. Cook. Another interesting lecture was delivered by Prof. Charles Dabhart in the evening, at same place, by subject, "Slaves of Commerce," which was presented in a practical manner, and elicited great applause. His next Sunday evening lecture will be, "Hints to Wage-Workers," when we hope that those who are interested in these questions of the uplifting of the race, will attend and fill the hall to overflowing.

MRS. L. B. WHITEHEAD, Sec.

## St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

The meeting last Wednesday evening was crowded, and more successful than any meeting held for some time. The meeting opened with a song by the audience, followed by a few remarks by Dr. Adams, Mrs. Logan and Mr. Smith, followed by Dr. Dean Clark, who has not been with us for some years, followed by a song by Mrs. Rutter and Dr. Dewey, after which the audience formed into circles and tests were given by Mrs. Ladd-Finnigan, Miss Dobs, Mrs. Parry, Mrs. Jenny, Mrs. Cowell, and Mrs. Dewey and Smith. The meeting closed at 10 o'clock with song. Meetings every Wednesday evening at 7:45. All invited to attend. M. H. W. 111 Larkin street.



## Cassadaga, New York.

EDITOR OF GOLDEN GATE:

Hon. Sydney Dean left yesterday afternoon, carrying with him the hearty good will of all of our people. His lectures were largely attended, and thoroughly enjoyed by his hearers. Your correspondent was enabled to take a few notes from his first and last lectures, abstracts from which are herewith subjoined:

In opening his first lecture, Mr. Dean stated that there were different ways of arriving at the truth—some approached a question from one side, others from another, but all were aiming at one and the same end—all were seeking for truth. He wished to enjoy his own methods, but other people should have the same privilege; and if his views were wrong, he would have a chance, at least, in the infinitude of the ages, to change them and start again, this time on the right track. Mr. Dean's invocation was truly inspiring; many of his hearers were moved to tears; by the lecture, Hon. A. B. Richmond was heard to remark: "That invocation marks an era in my life; never have I been so moved by prayer as I have been to-day." Mr. Richmond echoed the sentiment of the whole audience as he uttered those words.

Mr. Dean began his lecture by saying that Spiritualism, like all of the great religions known to history, was born of phenomena. This statement is not true of religious sects, but of the great race, or national religions; this is in full accord with a natural law, and that law is this: *Fact must precede theory.* Within the absence of fact in religion means only dreamy visions, and gives no real faith. Men have made a mistake whenever they have attempted to exercise faith in that concerning which they knew nothing. This is the great fault of orthodoxy, it goes into things blindly, instead of walking by the light of positive revelation. They speak of faith, but they do not know what faith really is. Fact must come first; such has been the case in Mohammedanism and its Koran, Judaism and its sacred writings, Christianity and its Bible; all had phenomena for their foundation. Within the people, who cling to these religions named, must be knowledge of the facts which led to the inception of these forms of religion, otherwise they are faithless.

Reason must consider, then, questions of fact, and accept them only when they are demonstrated beyond a doubt. Ministers have no right to ask their hearers to believe anything which their reason says is false. The emotions come in to modify beliefs, and though they are all beautiful and noble excepting hate and despair, they must not be allowed to warp our sober common sense, nor to lead us away from the path of truth. The emotions, must be our leader, and it takes up all questions—fact, theory, and phenomena, and induces men to think. The great trouble is with men, that they do not think, and do not arrive at truth through logical processes. Spiritualists are as reprehensible as all other classes of people in this direction. We must investigate everything, ourselves included, not according to a creed, but according to the principles of sound philosophy. How are creeds made? By ecclesiastics who attempt to crystallize the general beliefs or notions of their times.

The speaker did not believe in denouncing or censuring all there is in the creeds, for they have done much to uplift humanity during the past ages. They are only dangerous when they express a belief or opinion which is not the basic principle upon which either one is built, for we cannot, cannot have faith in that of which nothing is known.

There must be something in the history of a religion, or elsewhere, in order to warrant us in having faith at all, knowledge that the path of *idea of fact*. The character of the evidence concerning the facts presented must be studied before the intellect surrenders, and the heart accept them as facts. The domain of the unknown, of the unrevealed, is larger than that of the known, or of the revealed. Law cannot be traced backward into mystery, and this mystery is the Infinite Intelligence, enthroned in the universe. Fresh revelations are needed every day, in order that our store of knowledge may become richer and fuller. We are farther along the path of progress than were our immediate predecessors, for we not only know what they knew, but we have made new discoveries, and have received fresh revelations in the matter of knowledge. We cannot go backward, but must keep step to the onward march of the race. We must think for ourselves, and that is what Judaism, the Latin and Protestant Churches have heretofore denied their followers? They have asserted that the Book of Revelation was closed when the stylus fell from the hands that penned the old testament, and has been closed since. Every baby knows that this statement is false. As in this life, the judicious father is continually making new revelations to his child, as his mind becomes fitted to receive them, so the Eternal Father of all has been making revelations of his love and power throughout the life of the race.

The law of gravitation was a grand revelation, and to formulate any faith or creed without the law of gravitation would now be contrary to common sense. This law is carried forward into the realm of spirit, and there we have a spirit of gravitation, even as we now have the material; but we only comprehend this in part, for knowledge, psychic power, etc., are as yet in the infancy of their growth and development.

Mr. Dean referred, in a happy manner, to the myth of Eden, and the symbolical stories of Cain and Abel, and their methods of worship. Cain was a natural religionist, while Abel was a substitutionist, typified by the blood of Jesus in orthodox theology of to-day. Intellect and soul always expand together—faith grows with growth of the soul; the intellect has endeavored to keep in with the civil law, and to maintain its authority by it. It would have been better for the race if the law had embraced the principles taught by the Nazarene. With a happy reference to Spiritualism, the lecture closed.

LILY DALE STATION, August 7, 1889.

## Metropolitan Temple.

EDITOR OF GOLDEN GATE:

The mediums' meeting at 2:30 P. M., last Sunday, was well attended and very interesting. Mrs. Jamison, a sweet soprano singer, sang "Fly as a Bird," with much feeling, bringing forth a hearty response from the audience. The cornet and flute assisted the piano to lead the singing, with rousing effect. Mrs. Perkins, under control, gave an invocation, following with a stirring speech. Mr. Perkins spoke upon "Magnetic Healing—Its Uses and Abuses," giving personal experiences in this line to prove the truth of what he said. The speaker was Dr. W. F. Nickless, being present responded to an invitation to speak upon the subject by relating his exit from medicine *killing* to spirit healing. Mrs. Jennie spoke upon the same subject and also gave several tests from the platform. Groups were formed for social and spiritual communion.

The evening meeting was enlivened by hearty congregational singing, and solos from Mrs. Jamison and Mrs. Fletcher, who is a soprano of more than ordinary capabilities. Oscar Stormfield brought forth hearty applause with his harmonica solos. Mrs. Perkins gave a short address

and followed with a number of satisfactory tests. We regret to say that these meetings will be postponed for a few weeks. A short time is needed for rest and preparation for a new line of work, the plans of which are already being formed. G. F. P.

## Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The Progressive Spiritualists of Oakland, met last Sunday at Fraternity Hall, to hold their usual meeting. The attendance was large both afternoon and evening. Mrs. Cowell presided. Invocations were given by Mrs. Cowell; the fore part of the evening was devoted to music and singing. Mr. Brown and Dr. McSorley made a few remarks, and gave some of their past experiences, which proved very interesting. Afterwards, Mrs. Cowell gave a number of tests, most of which were recognized. We were sorry to learn through your valuable paper, of the sickness of our sister medium. A committee of ladies were called to make investigations, which they have done, and found just what was stated to be true. We greatly sympathize with Madame DeKoth in her trouble, and will do all we can to alleviate her sufferings and distress, hoping the friends across the bay will join with us in lending their assistance. Meetings commence at 7:30 P. M. Yours fraternally,

MRS. DAVIS, Sec'y.

August 11, 1889.

## Summerland.

(The Celestial City, of August 10th, publishes the following reply to its attack on Summerland.)

EDITOR OF CELESTIAL CITY:—No doubt you are honest in regard to your statement of Summerland, but we Summerlanders think you are mistaken in your judgment, and would respectfully ask a hearing. We do not understand that anyone has been swindled. All of us are acquainted with H. L. Williams, and know him to be an honest, liberal man, and a thorough Spiritualist.

Those who buy lots here know the size of them, also the price, and no better soil can be found. Anyone who might take a look at the gardens of L. Wright and M. Parsons, would soon be convinced of its productive qualities. All kinds of vegetable grow without irrigation. We can have strawberries, tomatoes, and other vegetables the year round.

I am taking care of a lawn for Mr. Martin, of Chicago, who has ten lots here, and I never saw more thrifty fruit trees than those on this ground. Roses and other flowers are in bloom, and a good crop of blue grass is started. Pure water from a mountain stream is piped to every residence, at Mr. Williams' expense. A water supply of the best and purest can easily be brought from the mountains near, to supply a city of many thousands. There are two never-failing springs of soft water near the house in which I reside.

This locality has been chosen by denizens of the spirit-world, and they have given it the name of Summerland, and influenced mortals from various parts of the world to engage in the enterprise. Hon. William Bowley, from Australia, has just completed and moved into a beautiful cottage for his residence here.

The land below the mountains is a fine agricultural district, as is evident from its abundant productions. I think Mr. Chase is mistaken in the place. He speaks of a place staked off for a town three miles from Santa Barbara, while Summerland is five miles east of Santa Barbara, on the sea coast.

Yours for Truth,

H. B. ALLEN.

SANTA BARBARA, Cal., July 23, 1889. We, the undersigned residents of Summerland, endorse the above: Mrs. O. K. Smith, Jane Bowley, William Bowley, J. W. T. Morris, A. H. Nicholas, J. J. Nylén, Morris Parsons, W. F. Brown, Chas. Van Horn, Fred E. Wright, J. S. Borden, L. Wright, Frank Wright, Mrs. Kate Lent Allen.

Mrs. Meyer in Denver.

EDITOR OF GOLDEN GATE:

I regret to say that Mrs. C. J. Meyer, the very popular medium of your city, has severed her connection with the "College of Spiritual Philosophy," owing to the serious illness of her mother, and the rapid increase in the number of private sittings required of her daily. A few evenings since, she very kindly gave a benefit to an invalid, a young man both sick and a cripple. It was a kindness well appreciated by our citizens, who nobly seconded her efforts to make the affair a success. When Mrs. Meyer returns to her home she will carry with her the best wishes of all who have met her, and a cordial endorsement as one of the best platform test mediums who have ever visited Denver.

Respectfully,

M. E. J. P.

DENVER, Col., Aug. 3, 1889.

To understand Spiritualism scientifically or philosophically the study of self must form the basis of its undertaking; for Spiritualism is God or nature expressing itself through man, and without looking within the most ardent student can gain but a superficial comprehension of it. Book knowledge or experience in physical manifestations alone does not make a Spiritualist in its full meaning. Self-knowledge is the cream of it all.—*The Better Way.*

There have been books written to prove that the monarch's will should be the subject's absolute law, and if instead of monarch we read legislature, we have the expediency theory. It merely modifies "divine right of kings" into divine right of government. It is despotism democratized.—*Herbert Spencer.*

(Written for the Golden Gate.)

## Spirits.

BY ELA L. MERRIAM.

There is no genuine peace but that which abides within.

There is no sound progression but from within.

There is no good word or work or true recompense, but the influx and reflux of the soul-tides. Other sources will ever prove faithless.

Patience, in the majority of cases, is the most needful lesson for mortals to accomplish. Abiding happiness here nor hereafter can ever be attained without it.

By contributing of our store of consideration and kindness to the woes of others, we place ourselves in such close rapport with the ever-flowing, never diminishing spring of all blessings, that we not only constantly replenish, but increase our capacity for doing good.

O, do not let us dawdle away or squander our precious time. Why, if we take the right view of life, every moment is a priceless season of advancement—a golden opportunity for reform. Our own spiritual unfoldment requires it, and the obligations of life demand it.

Do we realize how contagious are our emotions or conditions, however carefully we may seek to conceal them? We can neither suffer nor enjoy, and "bottle up" the influence for self alone; it will escape through the face, manner, mind, or *somehow*. Never forget this, and try to cultivate those conditions of mind that will bless instead of curse, those who come within our atmosphere.

O, the bliss of living, if we live rightly! How humanity needs the ministrations of truly loving, forgiving spirits! This is our mission, dear friends; our inborn, heavenly privilege, and here, and in the "sweet bye and bye," the golden, luscious fruits upon our tree of life will greet us upon every hand, gratifying every desire and fondest hope.

LOS ANGELES, Cal.

Passed On.

Little Gertrude Ordway, daughter of H. H. Ordway, passed on to higher life on the 2d of August, at the age of eight years and three months. She was a very remarkable child, and noted for her amiable disposition and gentleness of manner, possessing a clear intellect; she had few equals in her class at school; she was ambitious, and over-study brought on a fit of sickness from which she never rallied. For a child, she showed remarkable mediumistic qualities; during the last few days of her illness she could see clearly her spirit friends around her, and the last words she said were: "I am going to see my grandpa, and I shall find him, too." Her father is a good medium, her mother and grandparents on her father's side, are Spiritualists; they have the knowledge of the future life that enables them to bear the loss of their little treasure with fortitude. How blessed the knowledge that enables us to see beyond the darkness and gloom of the tomb, on occasions like this.

C. A. REED.

PORTLAND, Or., Aug. 4, 1889.

## HONOR TO WHOM HONOR IS DUE!

When at Vandercook's Lake, Jackson, Mich., I met Mrs. Young, of Adrian. This lady is the wife of the Mr. Young, whose testimonial to Dr. Dobson appeared some time since in *New Thought*. She stated the same in substance as appeared in the testimonial: her husband was pronounced beyond recovery; Dr. Dobson restored him to health. She said, "It seemed almost like a miracle."

Mr. Fenner, of Linesville, Penn., informed me at our late meeting, that at one time he was given up to die. He ran down rapidly for weeks. No one understood his case. He made application to Dr. Dobson, and two months' treatment fully restored him. He said he had thought many times of writing the Doctor and telling him of the valuable service he had rendered him, but had put it off until more convenient time, and would like me to do so much.

Mr. Fenner told me of a case of insanity in Linesville (I used to know the young lady), that was most distressing. After employing the "regulars," Dr. Dobson was applied to, and under his treatment, the young lady was restored in a short time. MATTIE E. HULL.

## FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated November 25, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

WANTED.

A governess capable of teaching good English, drawing and music. To the right person a good situation assured. Inquire at this office. Aug. 10, 1889.

## ADVERTISEMENTS.

## Choice Residence For Sale

House and lot in Mountain View. The house is two stories, nearly new, hard-finished, and contains nine rooms. The lot is 125x193 feet, is planted to choice fruit trees and flowers. Contains also, barn, chicken house, etc. Price, \$2,500. For particulars apply at GOLDEN GATE office. Also three choice village lots adjacent thereto.

AMOS ADAMS,  
President of Board of Trust.  
J. J. OWEN, Secretary. jcu29

## ADVERTISEMENTS.

## CHOICE

## FRUIT LANDS FOR SALE!

The Trustees of the Sleeper Trust hereby offer for sale a tract of Choice Fruit Land, located at Mountain View, in Santa Clara county, containing about 137 acres. These Lands will be sold in one body, or they can be divided into two fine farms. No better lands, or better location for fruit culture, can be found in this State. The property is located in the far-famed Santa Clara valley, only about one hour's time, by rail, from San Francisco, and six miles from the Leland Stanford Jr. University. This property is offered at the low price of \$200 per acre. For particulars, apply at the office of the GOLDEN GATE.

AMOS ADAMS,  
President of Board of Trust.  
J. J. OWEN, Secretary. jun29

## Fine Stock and Fruit Ranch

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FOR SALE AT A BARGAIN

Located in the southern part of Sonoma County, only two miles from a railroad station, and three hours ride from San Francisco. The Ranch contains about 200 acres of choice fruit and grain land, and the balance is well suited for grazing purposes. It is all fenced, abundantly watered and wooded, with a large quantity of excellent fir and redwood timber. Several thousand cords of wood might be cut from the place. There is also on the place a good orchard, five acres of grape vines, and all necessary farm buildings. The Ranch might be profitably divided into four good farms.

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To introduce this GREAT SPIRITUAL WORK into every Spiritual family, and to those that read for advanced thought, I wish to appoint an agent (lady or gentleman) in every city and town in the United States, Canada, and foreign countries.

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The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this.

[TITLE PAGE.]

## SPIRIT EONA'S LEGACY TO THE

## WIDE WIDE WORLD:

## VOICES FROM MANY HILL-TOPS,

## ECHOES FROM MANY VALLEYS.

— (OR THE) —

## EXPERIENCES OF THE SPIRITS EON &amp; EOM

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## NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 2:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 92½ and 93½ Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 P. M., Washington Hall, 35 Eddy street. All are invited. Admission 1 cent. The Library and Reading Room of this Society is located at 44½ Market street, "Carrier Dove" office, and is open every week day from 9 a. m. to 5 p. m.

CIRCLE OF HARMONY—MEETS EVERY SUNDAY at 11 A. M., in St. George's Hall, 909 Market street. Mediums and speakers especially invited. All welcome to participate. Mrs. F. A. Logan presiding.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrew's Hall, No. 111, Larkin street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 1:30 o'clock P. M., Fraternity Hall, Oakland, corner of Seventh and Peralta streets. Everybody receives a welcome.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106½ Alhambra street, at 1:30. Earnest inquirers cordially invited.

COUNCIL G. G. OF THE T. S.

SPIRITUAL SERVICES IN MASONIC LODGE Room B, B. Hall, 121 Eddy street, Sunday evening. Lecture and tests by H. W. Abbott and James McCann. Admission, 10 cents.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 3 and 7:30 p. m.

OPEN MEETING—ON AND AFTER SUNDAY, November 18th, at 2 o'clock, a Bible Class will be held at the Home Circle, 334 Seventeenth street. All will be welcome.

## Books for Sale at this Office, (\*)

The New Education: Moral, Industrial, Hygienic, Intellectual. By J. ROBERT BUCHANAN, M. D. \$ 2 50

Leaflets of Truth: or, Light from the Shadow Land. By M. KATL. " " " 75

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MRS. F. A. LOGAN ASKS PERMISSION TO state through the columns of the GOLDEN GATE, that she is rapidly recovering from her illness, and seems to have developed the Spirit of Prophecy and Interpretation of Dreams, in addition to her former and existing Communications. Will hold Developing Circles every evening, Room 34, Market street, San Francisco. Persons at a distance will please write the dream and enclose \$2.00 to insure an answer. Address, Mrs. F. A. LOGAN, 34½ Market St., San Francisco.







[Written for the Golden Gate.]

## PERSONALITY AND INDIVIDUALITY.

A Theosophical Distinction.

BY ALLEN GREIFFITHS, F. T. S.

To fully comprehend the principles of Re-incarnation and Karma, it is quite necessary to understand the difference between Personality and Individuality and their relation to each other, in fact unless that point is well established in the mind it will be almost impossible to arrive at any definite and satisfactory conclusion upon these subjects. Language falls very far short as a means of exactly expressing the deeper significance involved in these questions and they must be intuitively conceived if understood, and unless personal experience illumined by intuition gives interpretation, the whole subject becomes a tangled mass of apparent confusion and contradiction—still, the possible results warrant an attempt, for certainly if no attempt be made no enlightenment will follow, and what is here presented is in no sense conclusive, but rather intended to encourage thought and investigation.

Existence on the human plane, in connection with Personality and Individuality, is dual. Personality and Individuality, while separate and distinct as principles, are yet closely connected, in fact, are two phases of the same one Ego's manifestation on the human plane, but neither, nor both of them, constitute the Ego itself.

Both Personality and Individuality are vehicles which the Ego utilizes for the purposes of its becoming, and that becoming is attaining, evolving or developing the potential spiritual consciousness which is the Ego in reality. Individuality is a manifestation of the degree of the Ego's becoming, the expression of its state of consciousness. Individuality indicates the particular stage of the Ego's progress toward that universal consciousness, which state it is ultimately destined to realize in totality. The Individuality is continuous and remains unbroken through all changes and transmutations which the Ego passes in its course from its beginning up to a point of its development, when, through and by experience, it realizes that pure Individuality in and of itself, exists only as one more illusion to be dropped and cast aside with all others, and that all which it experiences outside of its own inherent consciousness is delusion save its own consciousness, which results from its having embodied within itself all else, or, if you please to so term it, lost itself in all else by consciously becoming all else.

Now, it is the Individuality, which phase of manifestation the Ego utilizes after having evolved it in consciousness on the human plane, that inheres in the Ego and becomes its medium of expression as man. Only in man do we have conscious individuality, though it does exist in the mineral, vegetable and animal, but undeveloped and unresponsive. Individuality is the medium of expression in man not only during the state called life, but is that medium of expression in the state known as death, and also that period of time existing between two earth-lives; it is, in fact, the chain used by the Ego to connect its myriad expressions which are its methods of becoming, and enables it to merge the wisdom thus acquired into a sum total, which total in finality is spiritual consciousness. The term spiritual consciousness as here used is not identified with the cant phrase commonly in vogue which as often signifies hypocrisy, subservience and emotional sentimentalism, but in this connection stands for knowledge of the Real and True; the essence of things; that which is in the sense of actual reality; the underlying and actuating principle of all manifestations and of which all manifestations on all planes of existence are but external expressions or reflections of the one basic substance.

The evolution of spiritual consciousness is the grand object of existence and its ultimate goal is consciousness of all things, at one and the same time; that condition of being which transcends all limitations of time, space and circumstance, so that at once it is the past, the present, the future, mineral, vegetable, animal, man, GOD. This exalted state is attained by actual life and experience as each and every one of these phases of existence. It is not necessary at this time to attempt to deal with phases of existence other than that of man, and if we succeed in shedding a little more light upon the problem of man's estate, much will have been accomplished.

Individuality, then, is the Ego's present vehicle of expression in man continuing unbroken and connected in its manifestation over and through even the change called death. Please bear in mind, it is the vehicle of expression of the ego, not the ego itself, and it may be a conscious or unconscious expression according as man is now constituted and as that consciousness has been evolved. Usually it is unconscious as pertaining to any other life than the present, for few persons definitely remember any other life, though they may have momentary flashes of memory relative to previous lives, and yet such flashes may not be recognized as such; but few, very few, can recall events of any past life to the same extent that they are able to review events of the present life, and in this connection, it might be well to

bear in mind that all events pertaining to the present life may not be recalled at will, but that fact does not affect the other fact of their having actually taken place; and, logically continuing, it does not follow that because a given person does not remember a past life, that he may not have lived one or more of them. Memory, like every thing else, is dependent upon conditions for activity, and if the proper conditions are not conformed to, certainly memory cannot act. The flashes above mentioned may be, and no doubt are, the results of natural conditions which enable memory to assert itself, and it reasonably follows that as proper conditions are cultivated these flashes become more frequent and definite.

While the ego as yet fails to impress its vehicle, the Individuality, with a consciousness of all its past or even of its own being, yet that consciousness inheres in the ego, and only remains dormant until the experience is had and conditions made which will permit of its expression, and until that time each one has to wait exerting themselves meanwhile to utilize already existing and active powers, and thus hasten the time when they shall have ascended to the plane whereon the ego has real being and consciousness of itself, and this plane is far from being the ordinary human plane.

It will at once be seen that to attain to this higher, the conditions by which that end may be accomplished must first be discovered and then utilized to the fullest extent. Stated in as few words as possible, that condition is one of altruism wherein the self is lost sight of in unselfish exertion for the elevation of all others, for spiritual consciousness in its true interpretation, is the merging of one's own self into the self of all others which, in the aggregate, becomes and is the One Universal Self. With the realization of this state, vanish all the illusions of the lower and purely human self, and one takes on the Divine phase of life which is true being. All else is only existence, illusion, transient and perishable.

Now, it is for the purpose of bringing about this high end, that the ego is passing through myriad phases of existence, gaining knowledge of all things by actual experience as all things, and what is known as human life is one of these phases of experience and one which we, as human beings, have much interest in.

The ego's experience arising from its human phase of manifestation, embraces all of that period of time since its first appearance upon the human plane, and will continue as such until it shall have left the human plane and passed on to the next higher. During all the time that the ego manifests on the human plane, the Individuality, its vehicle of expression on that plane, collects, classifies and preserves the sum total results of all its experience, and by a process of selection the real and true is separated from the unreal and false and the wisdom thus evolved is embodied, so that the ego, through its vehicle the Individuality, absolutely becomes all of its whole past of that nature which is imperishable and eternal, and anything not of that nature is not assimilated, but passes away and resolves into what it really is—nothing.

Now, as the Individuality is a vehicle or instrument of the ego for purposes of evolution, so it, in turn, has a vehicle or instrument for its own purpose and that agent is the Personality. While the Individuality exercises its function, namely, the work of extracting the essence of the ego's experience on the whole human plane included in all its many different manifestations on this earth which in the aggregate constitute that term of existence, the Personality concerns itself with only one of those manifestations or lives, and while there is but one individuality, there are as many personalities as there are lives. The Personality is the vehicle of the Individuality, as the Individuality is the vehicle of the ego, and the ego is the vehicle of the consciousness, for a time will arrive in the history of this process of evolution and development when the ego itself shall have served its purpose and merged into the next higher state of being in accordance with an immutable law of eternal progression.

As has been stated, each Personality concerns itself with its respective one of a long series of human lives, and gradually fades out after death. It is this fading and waning Personality with which communication is had in so-called spirit-communications. The Personality being earthy in its nature retains hold upon earth until it dies out and disappears. That it is only the Personality with which communication is had is evidenced by the fact that no intelligence or knowledge is imparted by these communications pertaining to any other life than the one just left, namely, the last past earth life. From a theosophic standpoint, if the Individuality and real consciousness of the ego entered into communication with those yet here in earth life, the intelligence evinced would necessarily be of a broader, clearer and of a more unvarying nature than is now generally obtained. It would possess a continuity and connectedness which are now absent. The Individuality, the Ego and the Consciousness, all higher attributes than the Personality, yielding to the natural attraction of their own sphere of being, passes up and out of earthly conditions and cease for a time to have further connection with earth and its associations. There is undoubted communication established with the Personality of a departed Ego, in some instances; but, on the other hand, it seems quite implausible that communication is possible to be

had with the higher attributes, which have for the time being done with earth, and entered into a condition peculiar and appropriate to larger growth and development on a plane natural to the requirements of a different state.

In the Personality resides the sense of self and separateness, the egotism and lower nature, all of which have to be eliminated and the forces which play upon the plane of the purely personal have all to be transferred first to the higher plane of the Individuality and ultimately serve to constitute the ego's possession as means of evolving Spiritual consciousness. But we have first to fully understand and realize the qualities of Personality, by an experience as such, before we become able to discriminate between the true and the false, the perishable and the imperishable, and that is the main reason for the present phase of life as human beings. No one can know to the extent of becoming wisdom, except by passing through the actual experience which enables him to learn and acquire it. Man, as a sectional manifestation of the ego expressed by the Personality, is a bundle of incongruous and mixed qualities of ego, good and evil, of wisdom and folly, according to the degree of attainment and becoming. Existing almost entirely in the Personality, he is often selfish, proud, disdainful, brutal and ignorant. He may refine his selfishness; clothe his pride in the robes of sect, caste or class distinction; exercise his disdain according to popular customs and precedents; disguise his brutality, and parade his ignorance in the garb of intellectual attainment, book lore or worldly knowledge; yet, as long as he exists in these states, however covered and disguised even to himself, he accentuates that Personality and thereby prevents a transition and progress upward. Happily, this state is a passing one, which gradually changes for higher ones in the process of Re-incarnation. What the Individuality experiences through the Personality, which is of a kind inimical to its becoming, disappears after having yielded the lesson necessary. When a Personality is spent and exhausted in the acquisition of purely worldly goods, or the attainment of that which is in every nature perishable and impermanent, when the time of its going out arrives, or the change known as death occurs, the Individuality registers the wisdom of that particular life, and adds it to the long account previously acquired through the medium of other Personalities; and when the Individuality, acting under the direction of the ego, assumes another Personality, which it will do in due time, that Personality is an advance as compared to the last preceding one. Thus, man has his degree of progress in his own hands, though his destiny is fixed by that higher self, which is one with the Universal Self, and it remains for him to become partially conscious of it on the present plane.

As the Personality concerns itself with the passing and impermanent, having to evolve through experiences of that nature the knowledge that such things are non-entities in the sense of being actual realities and verities, it is itself impermanent, and will ultimately cease to exist, but that modicum of wisdom evolved through the Personality as an instrument being in and of itself permanent and eternal, is embodied and preserved in the consciousness which, to the extent it becomes universal, is eternal.

Personality is only a phase of *ex-istence*, and is, in no sense, *being*. *Ex-istence* is the shadow of being, nothing of itself; therefore, all that pertains to it is naught in and of itself, though, as seen above, results may be evolved out of it which accrete and qualify being in the sense of consciousness. *Ex-istence* is only a manifestation of being on the material plane. Being is the substance, *ex-istence* is its reflection. Man in this present state is merely the reflection of that true being, whose consciousness is in course of evolution and development by many processes. The true being now is and has always been, but consciousness of it has yet to be evolved, and the Personality, the Individuality and the Ego are the various states of manifestation indicating the degrees of that evolution. In this light, it is plain that man as a reflection of being as manifested through Personality, in which state he now exists, is in the lowest degree, and has yet to pass through all other and higher ones in natural order. There are no chasms in nature—no *cui de sacis*; but each state leads gradually and naturally up to the next higher. The Individuality has its rise in the many Personalities, and the Ego evolves through and by the Individuality the state of consciousness. Thus, man existing in the lowest degree of becoming on the present human plane, to rise to the highest possibilities of ultimate being, it is necessary that he begin by accentuating and emphasizing his Individuality by centering his thought and action in and upon it for the purpose of accomplishing the still higher object of evolving realization of his Ego. If his motive in thus striving be to obtain that consciousness which is Universal Being, which includes and embraces in itself all, he will finally succeed. But, before he can hope to attain consciousness on higher planes, he must necessarily succeed in the accomplishment of that end on lower planes, and, as the lower to him now is the present plane on which exist humanity, it is absolutely essential that he merge his own consciousness into the consciousness of all humanity. So, it is seen that selfishness and egotism, with all their attendant evil states, which are the qualities of Personality, are the main obstacles to the true realization of universal

consciousness, which state is the Ego's manifest destiny. On the other hand, the principle incentive and only means of attainment of this exalted end is altruism and selflessness practically operating as the medium of intercourse between man and his fellows.

The reason for the practice of Universal Brotherhood, the basic principles of Theosophy now becomes more clear. Universal Brotherhood upon the human plane, its natural sphere, is the expression of the same principle in kind, though of lower degree, which in its higher aspect is Universal Unity. Now, before realization of the higher aspect is possible, the lower must necessarily be realized and incorporated in the being. This is why Universal Brotherhood is proclaimed by Theosophists as the only true basis of intercourse between man and man, and not until the race as a whole is governed by this lofty principle, can it reasonably expect to attain to higher states which higher states are foreshadowed, in some degree at least, in each individual heart. Though surface appearances to-day are seemingly in opposition to the coming reign of Universal Brotherhood, yet the underlying forces which play in mighty throes in the opening and swelling heart of humanity all foretell and prophecy with certain surety of a dawning day when man shall know his fellow-man as his brother in a truer and higher sense than he does at present.

But, the principle of Brotherhood is not always clearly understood and a misapplication of it produces results which, in a short-sighted view, would appear to invalidate the claim that it is susceptible of practical usage, and that the affairs of the world could not be operated successfully under its rule. It is a fact that the world as now constituted, could not put into practical operation the principle of Universal Brotherhood, and it is because the race as a whole, exists in its Personality, the seat of animal passion, selfishness and egotism. This condition is a state of isolation and separateness, and diametrically opposed to the principle of Unity and Brotherhood. Humanity must elevate itself up out of this low condition before it can hope to benefit by coming under more benign influences. Brotherhood and Unity have nothing in common with Personality and, as has been said, the last is the common state of mankind to-day. The change is gradually but no less surely being achieved. Before the principle of Brotherhood can manifest and exercise upon the outward material plane, it must have sway and influence upon the thought plane. That it does exist to-day in the thought of a portion of the race at least, is clearly evidenced by the contending emotions and half-defined convictions in the great thought realm of the world, which find external expression by partial, erratic and often ill-directed efforts of individuals or small communities to put their as yet not fully matured ideas of this principle into practical operation. Whether these initial efforts succeed or not, cannot affect the truth and verity of the principle; that is established and has being independent of the states of men, but it already has sway in the leading thought of the day. The time is past when doubts are harbored. It is now not *does* such a principle of Brotherhood exist and can it be practically operated; the question now is, how best may it be brought into practice? This last is the condition of the advanced world-thought to-day, and the time is not far distant when its influence will begin to externalize and man thus advance another step upward. This state of things indicates the gradual emergence of Personality into the next higher degree of Individuality. Each unit of the world must first live in its Personality, then exist as a whole in the world Personality composed of the aggregation of all the units, before Individuality in the unit can emphasize to the extent that the whole becomes one Individuality preparatory to further progress.

As has been stated, the world as a whole hitherto having existed in its Personality, it is now by that process becoming ready for the next step and that the change is being effected is indicated by the restlessness which now sways and moves it; but, only will this movement be productive of permanent and lasting results as the units are imbued with the spirit of a higher and more developed Individuality. The unite must first perfect itself in order later to combine with all other perfected units and all move together as one mass. The unite can best accomplish this result by eliminating its own Personality, the seat of the lower nature, thus permitting the currents which flow from higher realms to enter and possess it that be carried on and upward. As the lower nature is eradicated and the play of forces transferred to the higher planes of being, man realizes that all separation exists only as an illusion of a lower and unreal plane of existence, he also comes into a realization of an order and degree of being infinitely superior to any which he has hitherto had knowledge of; that this being is one with all, and universal as his own potentialities are developed in consciousness. Then, with the union of the differentiated being as manifested in himself, with the Absolute being, all limitations which in themselves exist as illusions, disappear and his vision is no longer circumscribed by sense, but that consciousness which he has in a degree become, opens an eternity of opportunity and presents limitless fields for exercise of developing god-like powers, and he thus fulfills the prophecy of a destiny which inheres in each divine expression of the Absolute.

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